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Messiah-ideal from the Bible, the Roman writers, the Rabbis, the Apocrypha, and Philo." Next comes a chapter on the Messiah in the Syrian and the Roman epochs. These pages are full of information and are worth reading, although the matter is not quite new; we would specially draw attention to the passages on Rabbinic literature. Here the chronological arrangement of the documents is treated rather loosely, and there are many misprints in the Hebrew quotations. At the end the author gives passages in the two Talmuds which relate to Christ, and were expunged by the ecclesiastical authorities. Of course they have no claim to be historical, and still less the late book, in bad Hebrew, which bears the title of תולדות ישוע "the story of Jesus," which was not written before the fourteenth century, in various recensions, and even in the Jewish-German dialect. The final chapter of Mr. Fluegel's work treats of Mohammed, Islam, and Alkoran, a chapter which cannot claim originality, but the matter of it is well put together, though no recent authorities, such as Krämer, Sprenger, and Muir, are quoted. In a learned account of religions we should expect to find previous pioneers made use of. It seems that our author felt that there are considerable lacunae in his exposition of the various theological systems; for he promises to fill up the gaps at a later time, and concludes with the following words: "Circumstances allowing, we shall later consider some further trials at realizing the Messianic age, some more exemplars and versions of those highest aspirations and hopes of history. Continuing, we shall study the legislation of Zoroaster and the mystic doctrines of the Qabbalah, the bibles of ancient Parseeism and of later mysticism; the Zend-Avesta and the Sohar." We hope that our author does not mean that this last book is of the third century, as the orthodox Rabbis in the middle ages held. If the Zohar was fabricated in the thirteenth century, as the critics declare, what use is there in comparing it with Parseeism?

We miss again an index, which is a *sine qua non* in a book which treats of so many subjects.

A. NEUBAUER.

#### WIENER'S "BIBLIOTHECA FRIEDLANDIANA."

קהלת משה. *Bibliotheca Friedlandiana*. Catalogus librorum impressorum hebraeorum in Museo Asiatico imperialis Academiae Scientiarum Petropolitanae asservatorum. Opera et Studio SAMUELIS WIENER. Fasc. I (א), II (ב). (Petropoli, 1893-1895.)

A complete Hebrew Bibliography unfortunately still belongs to the things to be desired. The standard work of Steinschneider, the

father of this branch of literature, the *Catalogue of the Bodleian Library*, describes completely the Hebrew books till 1732 only, and the book is, besides, on account of its mode of execution and high price, not accessible to all. The *Thesaurus* (אוצר הספרים) of Ben-jacob goes only as far as 1863, and cannot be called *complete*. (Steinschneider has for years been engaged in preparing a supplement to it.) The catalogues of Zedner (British Museum), Roest (Rosenthal's collection in Amsterdam), Rabinowicz (אהל אברהם, Merzbacher's Library in Munich), and Van Straalen (Supplement to Zedner) mention only such books as are contained in the libraries they describe. Nevertheless, these catalogues form an important contribution to a complete Hebrew Bibliography, and Wiener's catalogue, mentioned above, is a valuable addition to them. The collection described by him contains about 26,000 volumes, including 32 *incunabulae* (before 1500), and about 200 volumes printed before 1540. It must be especially mentioned that this library possesses the copies of the books used by the Gaon Elia Wilna with his autograph marginal notes; e.g. the *Mechilta*, ed. Amsterdam, 1712.

Wiener gives a full description in Hebrew of every book, and arranges his catalogue according to the names of the books, and not to those of the authors; a method which is the most practical in the case of Hebrew books. But he will surely not fail to give an index of the authors at the end of the work. In describing the books, he only reproduces, whenever possible, the words of the title-page, omitting all unnecessary phrases. He keeps to the following rubrics: name of the book, name of the author, frequently adding brief and valuable information about him, description of contents, place and year, size, character of type, number of sheets or pages. He also notes the names of the Rabbis who gave their approbations (הסכמות), which forms an important contribution to the history of Jewish literature; it frequently enables us to fix the date of Rabbis, several of whom were great men who left no books behind, and are only known from their approbations. Of particular importance are the approbations by the Synods of the four districts in Poland (ועד דר' איצות). Wiener occasionally gives information about the history of the Jews in Poland from rare books (vide Nos. 59, 291, 411, 627, 1178, 1230, 1276, 1291, 1761, 1772), and he also notes which books are mentioned in the catalogues of Steinschneider, Zedner, Roest, and Van Straalen.

It is only after using the book for several years that a complete judgment about Wiener's work becomes possible. But it takes only a short time to convince the reader that the author executed his task with great conscientiousness and a complete knowledge of his subject, and it is to be wished that he were enabled to compose a complete

Hebrew Bibliography. I would make, however, the following remarks. In the titles of books the introductory words like **מגלה**, **קונטרס**, **ספר**, **מאמר**, are not taken notice of. But such words are frequently an essential part of the title; thus, for instance, **מאמר האחרות**, by Joseph Jabez (No. 584; Steinschneider and Benjacob under **מגלת אליעזר**, (מ) **באורים**, **באורי**, **באור** (Nos. 1151-91), it is also difficult to find one's way among them. The well-known commentary to the Turim, by Joshua Falk, **ב"ץ**, ought to have been recorded under the title of **דרישה ופרישה**, by which name it is generally known, and not under its secondary title of **בית ישראל** (No. 1308). On the other hand, I do not know why the book, **עמורי שטים לבית הלוי**, by Levi Pollak, is registered under **ב** (No. 1315), and not under **ע**. Of the translated books, especially those from the Arabic, the name of the author and the translator ought to have been given whenever possible. It was done e.g. in No. 187 (**אגרת המוסר**), No. 721 (**האמונות והדעות**), where it ought to have been mentioned that the Arabic original was edited by Landauer, Leiden, 1880), but it was not done in No. 172 (**אגרת בע"ח**), v. Steinschneider, *Hebr. Uebersetz.*, p. 860), No. 703 (**האמונה הרמה**), on the title of the lost Arabic original, see Bacher, *Z. D. M. G.*, 1892, 541), so that the reader does not know that the books in question are only translations. The titles of such books as were not published by themselves, but appeared as commentaries or additions to other works, ought to have been briefly mentioned, it is done e.g. in the case of **בית מצרים**, **משה**, **ברית מטה**, &c., but not in the case of so popular a work as **בית יוסף** by Joseph Karo.

As to the authors, it may be observed that the work **אותיות דר'** **סעדיה** (No. 563) may after all have perhaps been written by the Gaon Saadiah, v. Harkavy, **היקב**, p. 46. About the author of **האמונה והבטחון** v. also Jellinek, *Beiträge zur Geschichte der Kabala*, i. 40, and B. Bernstein in *Berliner's Magazin*, 1891, 34. The translator of **אניה סוערה** (No. 824) was Mendel Levin or Mendel Satanow.—The *Commentary on the Pentateuch*, by Obadiah Sforno (No. 1168), was not called **אור ה'**, v. Finkel, *R. Obadja Sforno als Exeget*, p. 19, note 1. The commentary on the Mishnah, **ברכת אברהם** (No. 155), is not of Ibn Ezra, v. Reifmann in **החוקר**, i. 44.

No description is given of the contents of the books Nos. 281, 522, 704, 812, 1018, and 1508. In the case of magazines and collections, Wiener enumerates the most important articles, but this is omitted in Nos. 1419, 1422, and 1546. In the case of several editions of a work, Wiener records only those that are possessed in the library

he describes, but several times he adds in brackets also those editions that are not in that library. In the case of **בחינת עולם** he gives a complete list of all (sixty-four) editions. But, at any rate, at least the *editio princeps* ought to have been given in all cases; it also ought to have been said which books were contained in others; this has only been partially done (v. Nos. 53, 162, 193, 204, 217, 506, and 642). Thus, for instance, in the case of **אגרת רש"ן** (No. 216), the editions in **יוחסין**, and in Neubauer's *Mediaeval Jewish Chronicles* ought to have been referred to. L. Gordon's **אהבת דוד ומיכל** is also printed in the complete edition of that author's poems (**כל שירי יל"ג**). The commentary on Job, **אוהב משפט**, by Simeon Duran (No. 350, the book has 211 pages, not 112), is contained also in the edition of the Bible, **קהלת משה** (Amsterdam, 1724-27). Of **אוניות דר"ם** (v. supra) the editions of Fürst in his *Concordantia*, and of Derenbourg in *Manuel du Lecteur*, ought to have been mentioned. Several alleged editions are merely title editions; Wiener observes this only twice (Nos. 988 and 1317), but omits doing so in innumerable cases, e.g. Nos. 274-76, 309-11, 491-92, 1367-68, 1469-70, &c.

In conclusion we make the following remarks. The first volume of the novel **המבנים והבנים** appeared first under the title of **למרו היטב** (Warsaw, 1863). The **אהבת ציון** by Simcha b. Joshua (No. 268) is for the greatest part plagiarized from the Karaite traveller in Palestine, Samuel b. David (v. Luncz, **ירושלם**, IV, 147-152), and it is altogether questionable whether the former ever was in Palestine (cf. Harkavy, ib. 45). On **אור לעת ערב** and **אור לעת בקר** (Nos. 490, 491) v. Steinschneider in Grätz's *Monatsschrift*, 1885, 527. The **אותות השמים** by Jehuda b. Salomo Cohen of Toledo (No. 557 is a portion of his unpublished encyclopedia **מדרש החכמה**, v. Steinschneider, in Brüll's *Centralanzeiger*, I, 109. The MS. of the second part of the **ארחות חיים** by Aron Cohen (No. 918), described by Luzzatto, is now in the Montefiore College in Ramsgate, but it is defective. Another copy is in the possession of Baron Gunzburg (v. Gross, *Monatsschrift*, 1869, 431 sqq.). A third exists in the library of the Synagogue in Warsaw. No more are known. On **אשר הנחלים** v. Simonsen, in Jubilee book in honour of Steinschneider, p. 166. Elia Levita's German translation of the Italian novel of Buovo d'Artona (**בבא בוך**) appeared first in 1508, v. Bacher in *Ersch und Gruber*, II, vol. 43, p. 301.—Meiri, Nos. 1263-70, wrote *Decisions and Chidushim*, v. **שם הגדולים** s. v., and *Hist. Littér. de la France*, XXVII, 532 sqq. On **בנאות רשא** (No. 1486) v. Simonsen, ib. 167. Wiener, in his references on the writings contained in the **ברכה משלשת** (No. 1666), follows Rabinowicz's view

(דקדוקי סופרים), Berachot, Preface, p. 80); the same was done by Jellinek and Halberstam; on the other hand, cf. Zomber in *Berliner's Magazin*, 1878, pp. 26-34.

These observations do not detract in any way from the value of the excellent work; it is to be hoped that the work may proceed somewhat more rapidly. It is said in the Preface to Fasc. II, that the half of Fasc. III is already printed (two sheets are already in my hands), and that Fasc. IV (ה, 1, 2) is ready for the press. We look forward with pleasure to their speedy appearance.

SAMUEL POZNAŃSKI.

### "TREASURES OF JERUSALEM."

ג'ו'ני ירושלים, edited from MSS., with Notes and Introductions, by SOLOMON AARON WERTHEIMER of Jerusalem. Part I, 10 pp. Introduction and 48 pp. Text, 8vo. (Jerusalem, 1896.)

THIS collection contains:—(1) Responsa of Hai Gaon and other anonymous Geonim. (2) הלכות ס'ת. Decisions on the Scroll of the Law, by Jacob Tam. (3) Responsa by Abraham ben Nathan ha-Jarchi. (4) Letter of Jonathan of Lunel to Maimuni. (5) Maimuni's answer. (6) מנלל מצרים. A Purim in Egypt. (7) An event in Narbonne in the year 1236. (8), (9), and (10) Poems by Abraham Ibn Ezra, Jehudah ha-Levi, Zedaka Kalai, and Abraham Ziphrani.

The editor observes in his Introduction, p. 4, about No. 2, that the MS. was taken from two books. I add that the piece given here, from p. 10 to p. 19, line 24, is already printed in *Machsor Vitry*, p. 651 sqq. But the readings occasionally vary, e. g. p. 14, l. 24 in the present edition: תנינא instead of תמאל in *Machsor Vitry*, p. 654. The passage from p. 18, l. 25, to p. 19, l. 13, does not occur in *Machsor Vitry*, and seemed therefore to have been taken from the second book.

The תני' mentioned by the editor in the Introduction, p. 5, was already printed in Paris in 1866 with an instructive introduction by the late Senior Sachs, and again in *Machsor Vitry*, p. 374 sqq.

No. 4 has its origin in a "Genusa" in Egypt and was hitherto unknown, and we must be thankful to the editor for communicating it. But he is mistaken when he asserts, in the Introduction, p. 9, note, that Jonathan also belonged to those who applied to Adret in favour of Maimonides (מנחת קנאות, 103), and that there "Jonathan" should be read instead of "Nathan," for Jonathan lived a hundred years earlier.